wrested from its plain meaning, to correspond with their interpretation. This text undoubtedly refers to the bent and current of the life, and not of exceptional acts. Those who "commit sin" are those who *work* at it as at a trade or calling. While a child of God may be overcome by temptation and overtaken in faults, this is exceptional. The rule of his life is obedience to God. If any one is found living a life of wilful sinfulness, it is evident that he is not a child of God. The direction of the believer's energies is against sin, the law of God is this ruling principle.

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1. What is the most literal and reliable translation of the New Testament?
2. Why is the word *baptize* not translated in the King James Authorized Version now in common use?
3. Is there any translation of the Testament in which the word *baptize* is translated?
4. Is the revised New Testament any better than the old version. A READER.

(1.) The best translation that we can recommend is the Emphatic Diaglot. There are other translations, but they can not always be obtained.

(2.) King James gave the translators their instructions. Among other things he informed them that there were certain ecclesiastical words that were not to be changed, *baptize* was one of them. It was a kind of a compromise with the old Roman church.

(3.) Yes, the Emphatic Dioglot renders it *immerse*.

(4.) In many ways it is a better translation. While the changes in some instances are an improvement, in a few instances they are not as good. We doubt whether it will ever supercede the old. It is far from being a universal favorite. The people want a truthful and literal translation, and no compromise, even if it does explode the favorite doctrines of thousands.

Please give us some explanation of our recent Sabbath school lesson, 1 Thess. 4:13-18? Paul seems to select the end of time for meeting our friends who have gone before us. Does not the Christian meet his friends immediately after death? Why does the Apostle put this meeting off to so distant a time as the resurrection? R. J. M.

According to 1 Cor. 15:51, 57, and kindred texts, the New Testament presents the resurrection—the reunion of spirit and body—as the consummation of the Christian hope. We cannot see that Paul teaches, in the passage you refer to, that the Christian will *not* meet his friends *before* the resurrection. The Thessalonians had gotten the idea into their heads that the second coming of the Lord was going to take place in the very near future. They were expecting it at any time. The consequence was they neglected their common every day duties, and that is the reason that Paul exhorts them so earnestly to greater diligence. Then, beside that, as they were waiting for the coming of the Savior, some of their number died, and those who remained became anxious on their account, lest those who had died would lose all the blessings promised to them at the coming of Christ. To show how foolish their fears were, Paul wrote the passage you mention.

Whatever may be true about the intermediate state, the full reward of the Christian is not enjoyed until the resurrection day. The great hope of the Christian is that they will meet their friends immediately after death. We talk, pray and preach with this idea prominent. Christians have died with this idea uppermost in their minds, and if we do not believe this, then we assurdly are inconsistent in our sermons, prayers and conversation. What may be true concerning the recognition of friends in the intermediate state, we do not know, as there is little said concerning the peculiarities of that state—probably because we are unable to form proper conception of it. In general terms it is spoken of as a "blessed" state; as a state of "rest;" as a state in which the presence of the Lord is enjoyed. Beyond this, we may infer and imagine, but there is little that is definitely revealed.

Don't do it. That is: don't let the interest of our paper die out when the fine weather comes. So far our contributors and correspondents have done nobly. Brethren have expressed surprise that we have been able to keep such a lively paper, brim full of original matter. We are almost surprised ourself, and are certainly highly gratified; but we are fearing the drowsy season. Hope those who have spare time, will remember us, and send us frequent contributions. It takes a great deal of copy to fill our paper each week. We should have something from each church about once a month. Let us know what is going on in the churches; especially everything that is good and encouraging.

Active canvassing agents who can give unquestionable references can secure desirable and remunerative employment by canvassing this county for subscriptions to "The Musical Visitor," an Independent Monthly Journal of Music; subscriptions $1.50 a year, including premium. All applications must be made direct to the publishers.
JOHN CHURCH & Co., Cincinnati, O.

The worst thing in the world to either borrow or lend is trouble. It is foolish to borrow it and wicked to lend it.

Editorial Miscellany.

Brother Alvin Cober is with us again, and is very welcome with our people. He preached a very acceptable sermon last Sunday week.

Brother Mallott is expected to commence a series of meetings at Buckeye City, Ohio, on the 26th instant. Hope much good may result from it.

We had expected to be with the Brethren at Ankneytown last Sunday, but on account of the lateness of the train, we could not make connections at Mansfield. Will try it again ere long.

One hundred and eight members have been added to the Brethren church during brother Bashor's mission in Virginia. And the harvest has only just begun. The Lord be praised for His blessings upon the labors of his servant.

Brethren Harvey Cober, from Sabetha, Kansas, Wm. Stahl, from Somerset county, Penna., a son of brother Benjamin Benshof, of Johnstown, Pa., and Miss Ida Musselman, of Somerset, Pa., are among the new students at the college.

Brother William Keefer is expected to preach at the Bocher school house, Wayne county, next Sunday evening. The Brethren are making arrangements to hold meetings regularly at that place, and hope to accomplish much good.

It is highly probable that brother J. W. Beer will pitch his tent to the Sand Plains of the San Joaquin Valley, California. At least he has strongly set his face in that direction. We pray God's blessing to follow him wherever he may go.

A Sunday School convention will be held at North Liberty, Ohio, on 23rd and 24th of May next, instead of the 25th of April as had been intended. It is hoped that it may be made a grand success. The program will appear next week.

Our edition of No. 13—week before last—run short of filling the list by about twenty copies, owing to bad press work and miscount. We regret it very much, but cannot now help it. We sent out quite a number of imperfect copies which we would not otherwise have used.

Will not a number of our sisters follow the example of sister Gilliam, of Dayton: Send us a column of their favorite selections? Our contributors are falling off at a fearful rate, and we must make up for the loss in some way. We prefer original matter if it is good, but if we must use selections we are anxious to have the very best.

A correspondent sends us an item and a question touching the mooted soul-sleeping question. We do not want to handle the question through our paper. We have no time to waste upon any such barren research. There are live subjects enough to discuss, that effect our present and eternal interests, to which we prefer that our columns should be devoted.

A writer referring to the different classes of church members to be found in every congregation, called one kind "ornamental" because they will do nothing, and are of no use only to be looked at and swell the number. But he surely did not choose a very appropriate name for them. Those who are ornaments to the church, are the good, working, consistent members.

God in his moving and teaching proves himself to be a terrible iconoclast. He smashes up church idolatry, ritualistic notions, venerated creeds and confessions of faith, theologies and time honored usages. He brings man down to the word and its author. The images that have been set up by the sectarianism and church-ianity of the past will be broken, for in one way or another with steady purpose he leads him back to the "old paths;" not according to my thought, or according to your thought, but after the mind of the Spirit and according to the word.

From present indications it is doubtful whether brother Bashor will be able to come north until well on in the summer. Instead of finishing up his work it is widening out, until it is next to impossible for him to go away. And it would indeed be a pity after the Lord has blessed his work with such a general awakening, if he should leave the field in the midst of the harvest. It would not be right to do so. We are very anxious to see him, and would be happy to have him conduct a two weeks' meeting at Ashland, and feel assured that a good work could be done; but our gain would be a loss to others.

In a work on "Infant Baptism" by an Irish clergyman, the following appears:

"Mr. Robinson makes overpowering use of the principle that what was sanctioned or commanded in the Old Testament is still in force in the Christian church, unless it is repealed in the New Testament, or shown by the example of our Lord or his apostles, that it is no longer to be used."

That sounds all right, but we do not see what that has to do with infant baptism, which is not sanctioned or commanded in either the Old or New Testament.

We have taken the liberty of publishing one of brother D. L. Miller's letters to the *Gospel Messenger*, which we believe our readers will find interesting. In a few weeks more brother Miller will have reached the Holy Land, and no doubt his letters will be quite entertaining as well as instructive. Not that he will be likely to discover anything that has never been described before, or to do it any better than others have done, but it will appear more real to have it from one whom we know and love, and who has seen it all himself. The *Messenger* publishers should have a large increase in their circulation for this enterprising feature of improvement.

Spurgeon sometimes talks very plainly. He calls some church members "limp Christians," and this is what he has to say about them: "We may live to see men calling themselves christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow minded; for all must join the Universal Admiration Company or be placed under ban and be howled down."

How is this, coming as it does, from one who had been a Moderator of the Synod of the Reformed Presbyterian church, and he is supposed to stand among the most rigidly orthodox:

"The Church should meet a man at its door with the Bible. Its terms of admission should be scriptural. It has no divine right to make anything a condition of entrance that Christ has not made a condition of salvation, however much it may lay upon a man after he becomes a member, as it seeks his perfection. It is just as unscriptural to require too much as it is too require too little. It is not requiring too much for church-membership to demand what God requires as a condition for salvation. Christ makes the terms upon which men are admitted into the Church. He gives these in his word. We should keep to his word."

If he would only put that into practice, he would make a good member of the Brethren church.

Good news continues to reach us from the South. Brother Bashor is not only holding the fort, but is conducting a bold and brave aggressive movement, and building permanent fortresses upon the subdued territory. We will let him tell some of it himself, as given us in a private letter. Here is a paragraph:

We had a church meeting here yesterday, and decided to erect a church house at Pineville, this early summer. One of the brethren donated a lot on which to erect it. A building committee of six were chosen, who will push the work on to completion. About money sufficient has been offerred, without special solicitation, to erect and complete it. Last night we closed with one of the most thoroughly impressive and enjoyable sacramental services I ever attended. One hundred and five communed, only twenty-three of whom had ever before been seated at the Lord's table. In the close nearly every one present wept for joy. About twenty seven of our new members could not be present. Some were sick, and some were living too far (ten miles) away. The day was bad; besides we are to give them a communion at Scott's Ford, next Saturday evening a week, at which time my wife and brother Ridenour will be with us. For this reason they did not specially exert themselves to be present. Had all been present we could hardly have accomodated them. At the close of the services, while singing the last hymn, two more came forward for baptism, and one for relation. As it now stands fifty-one have confessed Christ, forty-six of whom have been baptized, one by relation, and the remainder will be baptized next Monday evening.

Correspondence.

A Card.

A few days ago I received a letter from old brother W. S. Lyon, of May Hill, Ohio, in which he asks me to state to the Brotherhood that he is old and infirm, that he has been badly crippled all his lifetime, and that he is in very limited circumstances, and now to all this is added quite a loss by fire, all of which I cheerfully do. I have been acquainted with Bro. Lyon for over twenty-five years and can truthfully certify to all the above. Any aid the Brethren can and will extend to him they will no doubt be rewarded for when the great settlement is made. As regards the medicine he offers, I know nothing from personal knowledge, but have heard it highly spoken of by those who have used it. Respectfully submitted. J. P. BROWN.

Congress, Ohio.

Astonishing Indeed.

While gleaning a few items from your worthy paper, I beheld that the Dividing committee was reporting the church at Red Bank so solid that they did not need any visit from them. Very good; but if they wish to know how about two thirds of the brethren at Redbank stand, let them make a visit and make their wants known, and the matter will demonstrate itself to their entire satisfaction. We at Redbank are not for division; but we are for the gospel of peace; that gospel is only in the Bible and not in the minutes of annual meeting or any other man-made creed.

REPORTER.

From Five Points, Perry County, O.

DEAR EVANGELIST:—Grace, peace and benevolence attend thee on thy way zionward.

The church at this place is in a prosperous condition, fervently clinging to the cross of redemption, through which the church militant shall receive the crown of glory in the celestial world on high.

The dark cloud which has long hovered over the church at this place, has at last crossed the zenith, admitting the rays of brightness from the sun of glory which has quickened the spirit of the church with a fervent zeal for the Master's cause. May this be encouragement for others that may have the cloud of persecution hanging darkly over them. "Pray on," and let the billows of Satan's anger flash and roar; let devices and corruption work, it will only be for a season, then the Lord will come to the deliverence of His children. Be firm, be steadfast, persevering with the patience of Job, and the Lord will build up a temple for you wherein you can worship God according to his mandates, undaunted by the imperfection of the creeds of man, which prove a snare to the freedom of gospel liberty. May the church prosper everywhere and the love of holiness abound, that we may henceforth invade the ranks of satan with success on every hand, teaching the sombre temples of infidelity that there is fidelity in the work of God.

May the benevolence of the Benefactor of heaven and earth, and the grace, peace and prosperity of His kingdom encourage the saints on their way to victory through the grave. QUINCY LECKRONE.

An Admonition.

I am a reader of the EVANGELIST and am well pleased with its contents generally; yet, there are some of its contributors who, I am sorry to say, assume an antagonistic attitude towards others, who cannot see things just as they do themselves; they consequently use harsh language towards them, making use of opprobrious epithets, such as "our opposers," "our enemies," &c. There can be nothing gained by strife and bitterness. Those who write in such a manner set at naught the advice given in the closing exercises of the Dayton Convention, these words were used and others of like import "That from henceforth our members who contribute to the columns of our paper, shall leave the discussions and bitterness of the past out of their communications." "That from henceforth we recognize that our creed is the building up of the cause of Christ." Now, when we expose the errors of our conservative brethren and malign them we not only refuse to take the advice referred above to, but I greatly fear we set aside some of the admonitions of the Gospel. We are not to "render evil for evil, nor railing for railing, but contrariwise blessing." Our beloved brother Paul speaks in this wise "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind to one another, even as God for Christ's sake hath forgiven you." I greatly admire the christian style in which brother Isaac Price and sister Susan Sidle write their essays.

I think much more good can be accomplished, to treat each other with christian courtesy and respect; even though we be reviled, we should revile not again, and though we be persecuted, we should threaten not, but try to imitate our divine Master. I know of some good people who refuse to take the EVANGELIST on account of its tone. Now, brethren, let us admonish you, in the language of Holy Writ, endeavor to be more charitable and kind in your criticisms. "Let us consider one another, to provoke unto love and good works." "But if ye have bitter envying and strife in your hearts, glory not, for where envying and strife is, there is confusion and every evil work." "The wisdom that is from above is first pure, then gentle, peaceable, easy to be entreated, full of mercy and good fruits. L. L. TOMBAUGH.

Odell, Pa.

What to Eat,

Students who need food with little carbon, and women who live in the house, should always seek coarse bread and fruit, and avoid butter, oils, sugar, molasses and other articles containing them. Many students and women using little exercise in the open air grow thin and weak because the vital powers are exhausted in throwing off excess of food, especially of the carbonaceous. The liver is especially taxed in such cases, being unable to remove all the excess of carbonaceous matter from the blood, and thus "billiousness" ensues, particularly on the approach of warm weather, when the air brings less oxygen than in cold weather.

The heart that is soonest awoke to the flowers is always the first to be touched by the thorns.